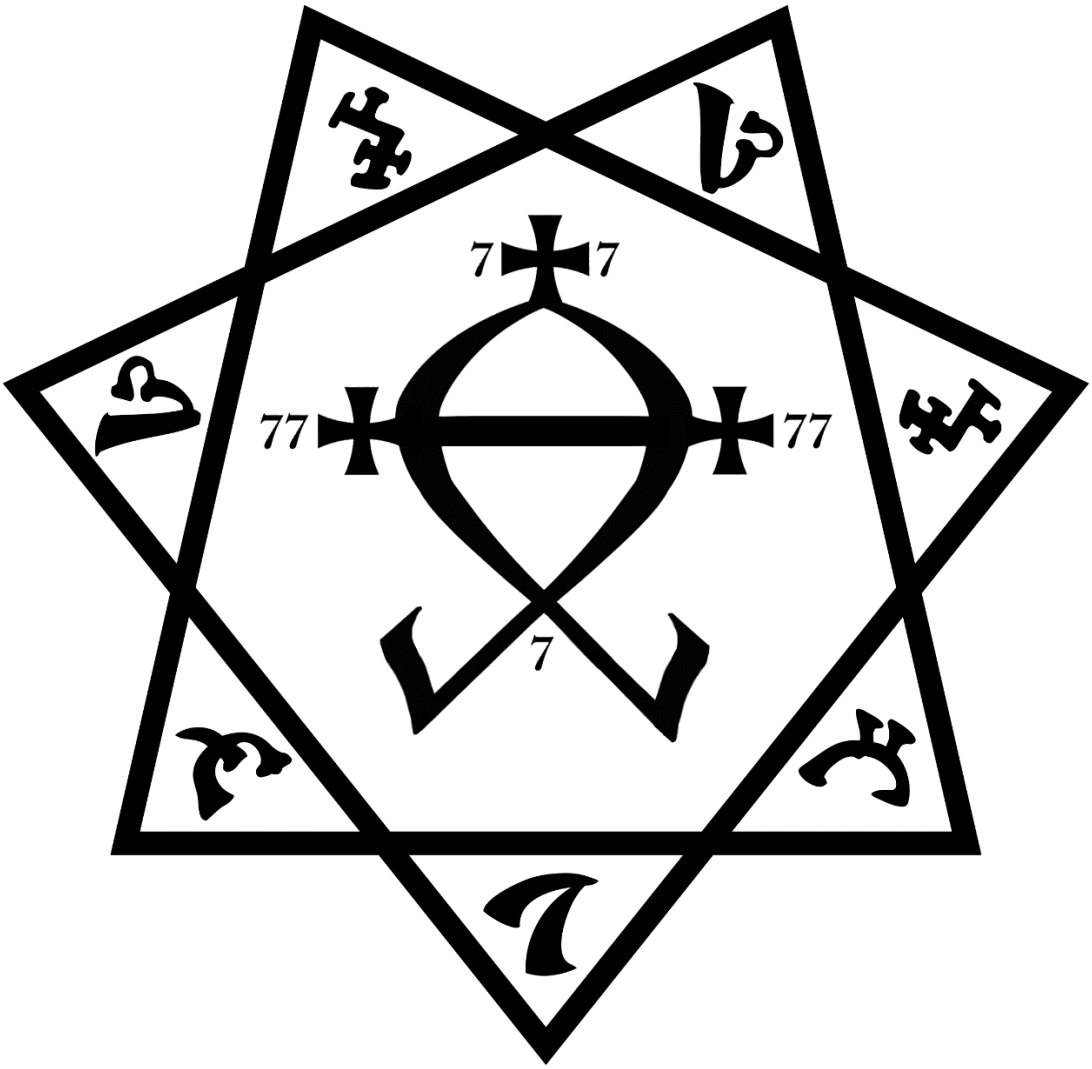
A re-consideration of the Prophet after 418:

facts as they appear



A re-consideration of the Prophet after 418: facts as they appear

Presented for your consideration, something which has been more and more obvious the longer I have worked on this project. It pained me greatly as I began to piece the information together, and years ago, would have broken me or chased me away from the beauty of the system and the Holy Books. I have spent most of the last three decades as a serious student of our Mysteries, from the sublime to the mundane. I have spent hundreds and thousands of hours in archival materials, piecing together the lost and undecipherable, trying to make sense out of the lamplight scrawls from Cefalu on whatever drugs and disease were passing through there at the time. I have read tens of thousands of pages of documents and supplementals, and read them again. I have done extensive practice as well, of course, but that is not what this is concerning. What concerns me is the facts from the archives and history as I am able to put them together. I addressed several in passing in my other essay in this volume about the reclassification of *The Vision and the Voice* from Class AB to Class A, but that is merely the tip of the iceberg that I would be remiss in not mentioning in this work.

In 1900, Aleister Crowley was one of the premier, if not **the**

premier, practitioners of magick in the West if not the world at large. His expertise and experimentation led to grand plateaus within his circle of much-older peers in the Golden Dawn, and led to his early successes with the 30th and 29th Æthyrs in Mexico. He hits a wall of sorts, unable to go further. Whether that was a matter of his own personal status, position, grade, or authority, or of the cosmos at large is a matter for pure conjecture. One theory I have held for a period of time is that effectively, the powers behind this book, the powers behind the reception of *Liber AL* in 1904 in Cairo – were searching for someone who could both utilize the Enochian system for their ends (which, as the angel Nalvage informs Dee in 1584, is Apocalypse in no uncertain words, just not necessarily in a way that a human mind would comprehend), and herald the coming of the New Æon.

Of the available candidates for Prophethood, Crowley represented at the time perhaps the most viable of any – he was young, he had a spouse who proved to be receptive to channeling, and he was a competent magician and practitioner of the Enochian system as far as the Golden Dawn had reconstituted it. These three would prove to be a potent combination in Cairo: with Crowley as the (sometimes resistant) scribe and Rose as the seer, *Liber AL* manifested successfully over the three consecutive days.

Unfortunately for any future plans in that area, Crowley had little interest in the position thrust upon him, and stores the manuscript of *AL* in a storage area in Boleskine later in 1904. Leaving Rose behind to pursue mountaineering and the other hobbies of a rich, responsibility-free Englishman of his time, *AL* and any grand plan lay dormant again until 1909. Unable to find the manuscript

when he searched for it to publish it and be done with it in *Collected Works* in 1907, Crowley finds the manuscript stored away near his skis in Boleskine on June 28, 1909.

Surrendering to his True Will, he proceeds to accept his status as Prophet and for publication of the manuscript, and sets off for Algeria with his student, Victor Neuberg, to finish scrying the Thirty Aethyrs begun in Mexico in 1900. They complete this event on December 19, 1909 – with ARN finishing after LIL despite the arrangement of 418 by the Æthyrs in the 1910 supplemental to *The Equinox* that marked the first publication of *The Vision and the Voice*.

Notably, Crowley's experiences as the Æthyrs progress can be examined in the lens of a one-time visit to transcribe the things within, a sort of promotional tour where the seer is only allowed in specific areas and can only experience certain things within the limits of his grade and status. Yes, he completes all Thirty Æthyrs, but in this sense, he does not do so under his own authority or power, so to speak. He is informed that to fully experience the glory of ARN and the marriage bed therein, he must first become magus. "*Come away*!" is the refrain, and the frequent references to the Enochian system are also echoed again and again.

After returning to England, Crowley gives the notebooks to J.F.C. Fuller to have transcribed. He never requests their return; there is no mention of them again in any of the archival materials. The amount of editing is obvious to any reader of this volume in spite of the "change not the style of a letter" edicts in *The Vision and the Voice* – I need not comment thereupon further. The 1930s version with commentary, likewise, the originals are not consulted nor

requested. Along with the manuscripts for the Holy Books other than *Liber AL* itself, Crowley seems to have zero interest in them – *The Vision and the Voice* included. Fuller safeguards them for the remainder of his life. Without his expert care, this volume would not be possible and the secrets therein would have been utterly lost.

With the close of ARN that completes the 418 Working proper chronologically (as it is completed after LIL), Enochian and the Aires are closed off to Crowley. After a failed return to Algeria in 1910 with Neuberg to explore the other eighteen Calls and the Watchtowers., Crowley never does Enochian again. It is not mentioned in his journals or letters, and other than the cursory English only-characterset *Liber Chanock* in *The Equinox*, the Enochian system is essentially ignored in both the O.T.O. and A∴A ∴ . It is not required in either, despite the stressing of the system and the variant for scrying the Æthyrs offered in *The Vision and the Voice* proper. Not after Algeria, not after taking the grade of Magus in 1916. He never returns to ARN. He never achieves the marriage bed he so desperately desired.

1916 is a monumental year for Crowley and his works – the peak of his authority, reach, and power. The O.T.O. in North America is growing, his students worldwide increasing, his stature in the community of the time increasing despite his growing infamy. And in 1916, it all falls apart. The money runs out. He is trapped in the United States, which any reader of *Confessions* will note his vehement disgust with the people, the land, the experience – the inability of people to recognize him properly as an aristocrat, one of their "betters", and as Prophet. O.T.O. in Canada fails. His

relationship with Achad becomes strained to put it mildly after Achad assumes the position of Master of the Temple to complement Crowley's newfound Magus.

But more importantly, it is after this point there are no more Holy Books. Crowley is a Prophet, yes, but a Prophet without a Voice. There are no new fresh fevers from the sky. The decline further escalates. Drugs become an albatross rather than a source of revelation – his escapades across Europe end up causing him to be effectively banned from much of the continent. He takes up desperate and unsuccessful measures to utilize the secret of the IX° for personal gain, as evidenced by his journals of the 1920s and 1930s. He cannot escape the increasing infamy at home by running abroad like he historically had, or at least for long – and after Mandrake House collapses, the long silence of his publishing begins as well.

Sidelined by his poor dental hygiene and failing health for much of the 1930s, Crowley by the time World War II breaks out is effectively what he most despised: a beggar, living hand to mouth on the largess of Yorke, Germer, and a few remaining acolytes. He is unable to travel for a variety of reasons, stuck in the land of his birth as a pariah. Yes, he publishes the brilliant and beautiful *Book of Thoth* with Lady Frieda Harris' assistance. Yes, his letters are still evidence of a brilliant mind – but the Voice is still silent. His jealousy towards any others who might have such contact is apparent, as in the correspondence with Parsons and in the contempt that Crowley has for even the possibilities of the "Babalon Working.' Success eludes him.

He never attempts to return to ARN. I know, this is a

repetition, but for a minute, consider what that means. He has a standing offer, ostensibly, to return to the Æthyrs and fully experience the loving embrace of Her marriage bed. It is what he desperately, desperately wanted in 1909 – but until the end, he never does. The Voice never returns. Crowley is a brilliant man to his dying day, but it is the brilliance of a Prophet without the Voice.

Where this is significant in light of the entire system is simple: without said Voice, and without continued proof of sanction – and the extreme lack of "success is your proof" coupled with a nigh-perfect customized hell of an existence that reads like Crowley's own example of what he would endure as the Scarlet Woman who falls from her position, it bears careful consideration what exactly any of his works, what any of his organizations, what any of the system retains in legitimacy after 1916.

Yes, our Holy Books are our Holy Books. Yes, Crowley is still Prophet. And the former present a way forward using the system of Dee and Kelley and the Angels of the Æthyrs, plus all the derivatives of the Golden Dawn and modern magick – but ultimately, what of Crowley's own writings and commentaries on events past Master of the Temple ultimately can be believed or trusted at face value? On what authority do they rest?

I do not mean to cause distress; I do not mean to cause harm. I love this system with all my being; I love the author with every iota of my soul. I have been pledged to Her Service twenty-one years now, and in keeping with both the method of science, and examining every phenomenon put in front of me as a dealing of God with my soul, I must ask: after the Holy Books themselves, and the beauty and

perfection therein, and the ability of any aspirant who truly does the Work to make contact themselves with Her and the Angels and the beauty of our birthright – does it matter what foibles Crowley had? Does it matter if he fell after 1916?

No, it does not – it merely is caution for students, for aspirants, for those who seek to follow in his footsteps and in the organizations that trace their authority back to Crowley the man versus that which he ostensibly served.

Remember Icarus. Remember Ixion.

She is Love. Our system is love, and the desire that lies behind. And it is in Her service.

And ultimately, the system of Nalvage: we bring forth Apocalypse, and it is Hers.

AVE BABALON.

In Her Service,
Obsidian